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173 them with their magic arts, and indeed killed by sorcery several of their most prominent citizens." *

612 Like other Canarese people, the Badagas have exogamous septs or kūlas, of which Māri, Madhave (marriage), Kastūri (musk), and Belli (silver) are examples. A very large number of families belong to the Māri and Madhave septs, which were time after time given as the sept name in reply to my enquiries. It may be noted that Belli occurs as an exogamous sept of the Canarese classes Vakkaliga, Toreya, and Kuruba, and Kastūri is recorded in my notes as a sept of the Vakkaligas and Telugu Kammas.

361 342 The Badagas dwell in extensive villages, generally situated on the summit of a low hillock, composed of rows of comfortable thatched or tiled houses, and surrounded by the fields, which yield the crops. The houses are not separate tenements, but a line of dwellings under one continuous roof, and divided by party [363] walls. Sometimes there are two or three, or more lines, forming streets. Each house is partitioned off into an 342 outer (edumane) and inner apartment (ozhaga or [343] ōgamane). If the family has cows or buffaloes yielding [562] milk, a portion of the latter is converted into a milk-house (hāgōttu), in which the milk is stored, and which [783] no woman may enter. Even males who are under pollution, from having touched or passed near a Kota or Paraiyan, or other cause, may not enter it until they 342 have had a ceremonial bath. To some houses a loft, made of bamboo posts, is added, to serve as a store-house. In every Badaga village there is a raised • 349 platform composed of a single boulder or several stones [361] with an erect stone slab set up thereon, called sūththu

* Gazetteer of the Nilgiris.

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kallu. There is, further, a platform, made of bricks and mud, called mandhe kallu, whereon the Badagas, when not working, sit at ease. In their folk-tales men seated thereon are made to give information concerning the approach of strangers to the village. Strangers, who are not Badagas, are called Holeya. The Rev. G. Richter gives* Badaga Holeya as a division of the lowly Holeyas, who came to Coorg from the Mysore country. In front of the houses, the operations of drying and threshing grain are carried out. The cattle are kept in stone kraals, or covered sheds close to the habitations, and the litter is kept till it is knee or waist deep, and then carried away as manure for the Badaga's land, or planters' estates.

"Nobody," it has been said,† "can beat the Badaga at making mother earth produce to her utmost capacity, unless it be a Chinese gardener. To-day we see a portion of the hill side covered with rocks and boulders. The Badagas become possessed of this scene of chaos, and turn out into the place in hundreds, reducing it, in a few weeks, to neat order. The unwieldy boulders, having been rolled aside, serve their purpose by being turned into a wall to keep out cattle, etc. The soil is pounded and worried until it becomes amenable to reason, and next we see a green crop running in waves over the surface. The Badagas are the most progressive of all the hill tribes, and always willing to test any new method of cultivation, or new crops brought to their notice by the Nilgiri Horticultural Society."

Writing in 1832, Harkness states‡ that "on leaving his house in the morning the Burgher pays his adoration

* Manual of Coorg. † Pioneer, 4th October 1907.

‡ Description of a singular Aboriginal Race inhabiting the summit of the Neilgherry Hills.

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796 ploughs, stars, sun and moon, snakes, lizards, etc. They then go into their houses, and wash their hands. Taking up in his clean hands a big cake, on which are placed a little rice and butter, the Badaga puts on it three wicks steeped in castor oil, and lights them. The cake is then waved round the heads of all the children of the house taken to a field, and thrown therein with the words "Sakalathi has come." The cake-thrower returns home, and prostrates himself before a lamp placed in the inner room, and repeats a long formula, composed of the various synonyms of Siva.

(262) In the month of November, a festival called Dodda Habba (big feast) is celebrated. In the afternoon, rice is cooked in whey within the hāgōttu, and eaten on mīnige leaves. Throughout the day the villagers play at various ball games.

796 782 A festival, which is purely local, is celebrated near Konakore in honour of Mahangkāli. A buffalo is led to the side of a precipice, killed by a Kurumba with a spear, and thrown over the edge thereof. There is a legend 783 that, in olden days, a pūjāri used to put a stick in the crevice of a rock, and, on removing it, get the value of a buffalo in fanams (gold coins). But, on one occasion, he put the stick in a second time, in the hopes of gaining more money. No money, however, was forthcoming and, as a punishment for his greed, he died on the spot.

881 All Badaga villages, except those of the Udayas, have (841) a hut, called holagudi, for the exclusive use of women (349) during their monthly periods. A few months before a girl is expected to reach puberty, she is sent to the holagudi, on a Friday, four or five days before the new moon day. This is done lest, in the ordinary course of events, the first menstruation should commence on an inauspicious day. The girl remains in the holagudi one